THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (REV. 21: 3).

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A NEW WITNESS OF THE CHRIST.

BY DR. JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

THE angel Moroni, who made known to Joseph Smith the existence and repository of the inscribed plates from which the Book of Mormon has been translated, informed the modern prophet that the metallic pages contained the fulness of the everlasting gospel, as delivered by the Savior to the former inhabitants of the Western Continent. The book is more than a series of annals and chronicles.

Invaluable as the ancient record may have proved in giving to man the history of a once mighty but now extinct nation, in demonstrating the origin and significance of traditions cherished by the degenerate Indians as evidence of a more enlightened past, in explaining ethnological data otherwise unrelated and largely inexplicable—in these respects the Book of Mormon could have been nothing more than an important contribution to the common fund of human knowledge, possibly of great academic interest but certainly of small vital value.

No apology could be consistently demanded for surprise, wonder, or even incredulity over the announcement of a messenger sent from the presence of God, to restore to the possession of mortals a mere history of dynasties and kingdoms, of migrations and battles, of cities builded and destroyed, and of the rise and fall of commonwealths. The miraculous interposition of Divine power in such a matter is without recorded precedent and apparently lacking in the essential element of necessity.

The priceless character of the Book of Mormon lies in its sacredness as a compilation of Holy Scripture, telling primarily

of the dealings of God with the ancient peoples of the West, of the Divine purpose in their isolation on a previously unknown continent, the teaching and practice of the Gospel with all its essential laws and ordinances enjoined through revelation entirely apart from the Biblical Scriptures, and particularly of the solemn testimony of a great nation relating to the atoning death and literal resurrection of Jesus Christ, the Redeemer and Savior of the race.

The avowed purpose of Jehovah, in leading Lehi and his colony from Jerusalem and conducting them across the great waters to the American shores, was to separate unto Himself a body of Israelites who would be cleansed from false tradition and the defiling precepts of men respecting the appointed mission of Christ in the flesh. As Moses was led into the desert and later into the mountain top, as Elijah was impelled to seek the cavern's solitude, that each might the better hear the Divine voice—so a nation was sequestered in the New World that they might learn the word of revealed truth in its simplicity and plainness.

In the mind of God it had been decreed that the life, death, and resurrection of His Only Begotten Son be attested by other witnesses than Galilee, Samaria, and Judea. While Lehi and his people were journeying through the deserts of Arabia, the Lord revealed by vision and the visitation of angels unto the prophet and again unto Nephi that, six hundred years later, the Son of the Eternal Father would be born of the Virgin of Nazareth, that He was to be the Redeemer of the world, that a prophet would go before Him crying repentance unto the people and baptizing them in Jordan, and that twelve apostles would attend the Savior and continue to teach and administer after the Lord's death and resurrection.

The doctrines of the coming Christ and the necessity of repentance and baptism were preached by prophets throughout the six centuries of preparation. At the time of our Lord's birth at Bethlehem, the predicted signs of the glad event were witnessed in America, and prominent among these was the absence of darkness between two days. The tragedy on Calvary was signalized in the West, as the prophets had foretold, by great disturbances of the earth, and by the continuation of darkness between two nights.

The more righteous part of the people had been preserved from destruction; and to a multitude of these, assembled about the Temple, the crucified and resurrected Lord appeared, with the solemn accompaniment of the Father's proclamation from the heavens: "Behold my beloved Son, in whom I am well pleased, in whom I have glorified my name: hear ye Him" (III. Nephi 2).

The people looked upward, "And behold, they saw a Man descending out of heaven; and He was clothed in a white robe, and He came down and stood in the midst of them, and the eyes

of the whole multitude were turned upon Him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them. And it came to pass that He stretched forth His hand and spake unto the people, saying, Behold, I am Jesus Christ, who the prophets testified shall come into the world; And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning."

He permitted them to see and feel the wounds of the cross in His hands, feet, and side; and they worshiped Him.

The Book of Mormon is a new and independent witness of the divinity of Jesus Christ and His gospel, by which all mankind may be saved through obedience, and without which no man can have place in the kingdom of God.

TO THE SAINTS ACROSS THE SEA.

It is a long time since I wrote to you, my brothers and sisters across the sea; yet, you are often in my thoughts and always in my prayers, but war conditions are such, that articles for the papers are not welcomed by the censor. But I feel to-day that I would like to write and tell you that the saints in Zion are well and happy, and serving the Lord. War conditions are not felt very keenly out here. We have to use only part flour in making bread, substitutes now forming twenty per cent., and we only get half a pound of sugar per head per week for general use, but apart from that, things go along as usual. Not quite so much meat is eaten, which is beneficial to all.

As to the war itself, we are in it with all our might, right up to the hilt. In one ward alone the service flag shows fifty-seven stars, which means that fifty-seven "Mormon" boys from that ward alone have gone to fight for the cause of liberty and justice, for freedom of the seas and for the right of every man to live his own life, unhampered by unjust restrictions from any one. Not that I blame the kaiser alone for this awful war. Oh no! This war, like every other war that has ever carried misery, terror and death into the hearts of the nations, this war, I say, has been brought about by the wrong living of the people. Without the shedding of blood there can be no redemption. Blood had to be spilt, that the land might be cleansed from its uncleanness. That innocent blood is spilt with the guilty, seems to be an unalterable law. Did not the most innocent blood of all flow when Christ, our Redeemer, hung upon the cross?

Before this great eastern war took place, the Lord, through the

elders in Israel, gave the nations the opportunity to repent and flee to safety. Did they heed? Why, no! Like the people in the days of Noah, they laughed the Elders to scorn. As before the Civil War here in America, even now, opportunity is being given the people once again, to flee to safety. Missouri has already been dedicated as the place of safety and peace, and the worthy of the Most High will be called there before the desolating scourge is outpoured upon the rest of the land.

"It shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the Most High God. And the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion. And it shall come to pass among the wicked that every man that will not take his sword against his neighbor, must needs flee to Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand. And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy" (Doctrine and Covenants 45: 66-71).

This may refer to the entire American continent, but in a more restricted sense it refers to the central gathering place of the saints in Missouri, where there will be safety during the terrible times immediately preceding the coming of the Lord—an event that is close at hand. "Repent ye, repent ye, for the kingdom of heaven is at hand." By repentance and right living, we may escape and dwell in peace and safety, for the Lord our God is just. The nations of the world scoff at the humble "Mormons," and deride the elder, as he goes forth to sound the warning cry.

That man, who, in the London *Times*, said that Salt Lake City was too isolated—being five hundred miles from any other city—and too deep in the mysteries of wealth-making to be greatly moved by events in Europe, may know a few things concerning his own country, but he, most certainly, has no knowledge of the western part of the American continent. If he knew how his statement, that Salt Lake City is five hundred miles from any other city, was ridiculed in Salt Lake City itself, he would want to hide his head, whenever an American crossed his path.

Come friend, and let me give you a much-needed lesson in geography. Salt Lake City is situated in the flourishing State of Utah. It lies in a valley which has mountains on the east and west, but which is open north and south. It is connected by railroad, telegraph, and telephone to every other large city in America. There is scarcely a house that is without a telephone, and the inhabitants, any day they choose, can converse with dwellers in

New York or San Francisco. If this is isolation, then we are isolated, indeed. The Union Pacific Railroad, which runs from the interior of America to the west coast, enters the city on the north side and leaves it on the south. Will you then tell me how Salt Lake City can be five hundred miles from anywhere. About thirty miles from it is situated the city of Ogden, the great western railroad centre, and Ogden and Salt Lake City are joined together by villages lying all along the route. There are three railroads between the two cities, and a splendid road for motorists, running parallel with the railroad lines. In our newspapers we have news from the war zone of events that happened the same day on which the paper is issued. If that is isolation, what would you call proximity? I fancy I should not care to live any nearer to the firing line.

As to Salt Lake City being "too busy wealth-making to be greatly moved by events in Europe," I will say this: Salt Lake City most certainly is in a flourishing condition, but its wealth is being utilized for the benefit of Uncle Sam and the Allies in general. Of Liberty Bonds costing $50 each she bought more than her quota, and her donations to the Red Cross far exceeded what was asked of her.

Many of the "Mormons" are wealthy, and their wealth is due to the fact that they pay tithing to God, and He blesses them for it, and shows them how to increase their possessions. If you do not believe it, read Mal. 3: 10, and know this that the despised "Mormons" bear witness this day to all the world that the promise contained therein is faithfully kept by the Lord, as are all His promises, whether for good or ill, and they who serve Him are blessed this day with peace and plenty while they who reject His message and His messengers are this day reaping their sure reward. As for our boys gone to the war, we have no fear for them. Patriarchs have blessed them, ere they have departed, and I know, for I have recorded many of those blessings, that many of them have been promised a safe return. Scoff if you will, you unbelievers, but in the days of old, patriarchs foretold what should befall, not only those they blessed but their posterity throughout the ages, as a perusal of Gen. 49 will show you, and if in days of old such things could be, why not in our day, when the true Church of Christ, with all its rights and privileges, is again upon the earth?

Oh yes! I know its headquarters are at Salt Lake City, that is supposed to be cut off from communication with the rest of the world, but what of that? Rumour is one thing and truth is another, and will you believe that in these days of aeroplanes any city can be isolated?

As for our being "moved" by the events now happening in Europe —no, we are not, if by moved the *Times* writer means troubled or made afraid. We, as people of the living God, know that these

events have been long foretold by prophets of old and we have been looking for them. Just before the war broke out, a non-"Mormon" spoke from the stand in the Salt Lake Tabernacle, and he declared there would be no more great wars upon the earth, that the nations had become so civilized, and conditions were such that another great international war was an impossibility. At the close of his address Dr. Talmage, one of the Twelve Apostles, spoke to him and said, "I wish I could believe you." "Then you hold a contrary opinion," said the speaker. "Most certainly I do," said Dr. Talmage, "for the prophets of old tell a different story,"

No, we are not afraid. With the people of God, there is safety to be found, and when this war is ended and peace is again restored for a little time, thousands will flock to the American continent. All who will accept the gospel as preached by the "Mormon" elders, and *live* it—for acceptance only is no guarantee, only the living of it,—all who will live it, will be taken to peace and safety once more, ere a more terrible time than has ever been before, since there was a nation upon earth, will burst upon the world.

Ye Saints of the Most High God, fear not, for your God is watching over you. Trials you shall have, sharp and severe, but to him that remaineth faithful, there is reserved a greater reward than you have ever dreamt of, and with the peace of God in your hearts, you can surely face the direst perils with calmness.

Ogden, Utah. MOLLIE HIGGINSON.

BISHOP JOHN WELLS.

THE choice of Elder John Wells as second counselor in the Presiding Bishopric by the Presidency of the Church and the Twelve, on July 18, places a worthy and competent man in a very important position which, from his long experience and faithfulness in Church work, is richly deserved. He was ordained a bishop and set apart as second counselor in the Presiding Bishopric by President Joseph F. Smith.

Elder John Wells was born in Carlton, Nottingham, England, September 16, 1864. He was a boyhood companion and playmate of Elder Arthur Winter, for many years a faithful worker in the office of the First Presidency. In fact, it was Elder Winter who was instrumental in coverting him to the gospel, in England. Elder Wells, while yet in England, married Almena Thorpe, at Nottingham, and with his wife and babe, came to Utah, arriving here in July, 1889. After their arrival in Utah, their first desire was to be married in the House of the Lord; they received the ordinances and were married for time and eternity, by President Daniel H. Wells, at Manti. He obtained work at Z. C. M. I. shoe

factory and later at the wrapping desk of that great mercantile institution.

It was on the first of February, 1890, that he entered the Presiding Bishop's Office as an all-round helper, under the direction of Elder R. S. Campbell, then the chief clerk of the office. Elder Campbell having resigned the position, Elder Wells was given charge as chief clerk, in the spring of 1898. This was the year in which many radical changes took place in the methods of handling the tithes.

Instead of central tithing offices with a bishop's agent in the leading stakes of the Church, the bishops of the wards were given complete control of the handling of the tithing, being supervised directly by the Presiding Bishopric. New methods of disposing of the tithing in the various wards, and placing the whole system on a cash basis was introduced, and other improvements made in the handling of the tithings of the Church.

New systems were also introduced in the method of keeping the records in the Presiding Bishop's office, the systematic and progressive scheme being set in motion which has gradually grown to the perfect system now in vogue. In all this work Elder Wells has been a leading spirit.

For ten years Elder Wells was connected with Dr. W. H. Groves Latter-day Saints Hospital, being superintendent of construction from the time the first stone was laid, June 28, 1903, until the building was opened, January 13, 1905. He was thereafter superintendent for eight years, until August, 1913, when his other duties became too heavy for him to carry both. In 1913 he was ordained a High Priest. Prior to that time he had successfully presided over the first quorum of elders of the Ensign stake for several years, and taken active part in ward work. He was chosen second counselor to President Richard W. Young, of the Ensign stake, November, 1916, in which position he still acts. He has also been a member of the committee on Priesthood study from its organization. A faithful member of the Church, a worker of almost unequaled energy and persistence, reliable, exact, trustworthy, and faithful in all the responsibilities and duties that have been placed upon him, he is specially worthy and qualified for his present great trust.—*The Improvement Era.*

A GOOD chance alone is nothing. Education is nothing without strong and vigorous resolution and stamina to make one accomplish something in the world. An encouraging start is nothing without backbone. A man who cannot stand erect, who wobbles first one way and then the other, who has no opinion of his own, world. It is grit, it is perseverance, it is moral stamina and or courage to think his own thought, is of very little use in this courage that govern the world.—*Liahona.*

THURSDAY, OCTOBER 31, 1918.

EDITORIAL.

GONE TO JOIN HER BELOVED HUSBAND.

WORD has reached this office, recently, of the death, in Salt Lake City, Utah, on September 24th, this year, of Sister Ida B. Smith, wife of the late Apostle Hyrum M. Smith.

To the saints in the British mission, this will be sad news, for she was loved and respected by all who had the privilege of her acquaintance, both in the Church and outside the Church. She had the great gift of making friends and of keeping them, and her departure will leave a big, empty space in many a heart and many a home, on both sides of the Atlantic.

In the European mission, and more especially in the British Isles, Sister Ida B. Smith is remembered for the magnificent relief work in which she was engaged, for the benefit of war-stricken sufferers. In 1914 she was appointed president of the Relief Societies in the European mission, and she gave her whole soul to that work.

The war had just broken out, and the question of what she could do to help the needy became to her one of prayerful consideration. Appeals were made at the time, through the British press, for articles of clothing for the soldiers at the front, and associations were formed all over the country for the purpose of producing and distributing such articles. The Relief Societies of the Church, under the direction of Sister Smith, at once offered their services, which were gladly accepted and highly appreciated, as the many letters received from the heads of relief associations, official bureaus, and Red Cross Societies amply prove.

It can be stated that the good work which was commenced while Sister Ida B. Smith was in the mission is still going on. Many hundreds of articles, in great demand by the soldiers in the field, or in hospitals, have been made and distributed. The members of the Relief Societies have had joy in the work, and have done it cheerfully.

Sister Ida B. Smith will long be remembered by the devoted men and women who used to gather aromnd them, in a Liverpool Church, hundreds of ragged urchins, in order to feed them and attend to their little wounds and bruises, as part of their Sabbath worship. For, on several occasions she was invited to address the children, and she made warm friends both among the little ones and those who had charge of that practical and eminently Christian mission.

Long will the Latter-day Saints remember her farewell tour in the British conferences in the summer of 1916. It took her three weeks to fill the appointments made, with meetings almost every day. It was a grand conclusion of her missionary labors in this part of the Lord's vineyard, and the meetings held were occasions of the outpouring of the Spirit and rejoicing, to such a degree that many of those present will carry with them, throughout their lives, the blessings received.

Our deepest sympathy goes out to those dear ones who have been deprived of the companionship of a loving, wise and good mother, so shortly after the departure to the other side of their father, her true and faithful husband. But the two were so intimately united in life, by the bonds of love, by the unity of faith, of endeavor, of hope, and of aspirations, as to form, as it were, but one existence, and it is not strange that even death did not have power to separate them for a long time. May the children and relatives of the departed ones find consolation and comfort in the assurance that all is well, and that God lives.

"He lives to grant me rich supply,
He lives to guide me with his eye.
He lives to comfort me when faint,
He lives to hear my soul's complaint.
He lives to silence all my fears,
He lives to wipe away my tears,
He lives to calm my troubled heart,
He lives all blessings to impart."

The following appeared in the *Deseret News*, of September 25th, this year:

"The many friends of Mrs. Ida Bowman Smith, wife of the late Hyrum M. Smith, will be shocked and grieved to learn of her sudden death, Sept. 24th, 1918, at the family residence, 1551 South Fifth East Street. There had been rejoicing in the home since the birth of a little son Wednesday last, but the joy was turned into gloom yesterday morning, when Mrs. Smith was suddenly taken with an attack of heart failure. She sank rapidly, her death occurring at 5:55 in the evening.

"Ida Bowman Smith was born in West Weber, Utah, April 19, 1872, and was the daughter of Andrew G. Bowman and Elizabeth Fife Bowman. November 15th, 1895, she was married to Hyrum M. Smith.

"In 1902 she was appointed a member of the general board of the Primary association, holding the position of librarian, and was always greatly interested in raising the standard of literature of the children, and did much to encourage the growth of Primary ideals. She held this position at the time of her death.

"Mrs. Smith accompanied her husband to Europe, September 18th, 1913, when he went to preside over the British mission, and

while there, she was president of the Relief Society of the British mission, where she succeeded in arousing a great interest in that work among the women of the Church in Great Britain.

"She was a woman gifted with executive ability and the power of attending to details. While she was in Europe, the war broke out, and she found an opportunity for exercising these gifts. She offered the services of the Relief Society of the mission for doing Red Cross work, which offer was gladly accepted, and hundreds of thousands of articles were made under her supervision, and so well made that it is said to her credit that not one article was ever turned back. By her charming personality and the excellence of her work she allayed much prejudice existing against the members of the Church, and gained special recognition from the Lady Mayoress of Liverpool and many other prominent ladies who were leaders in the Red Cross movement.

"Mrs. Smith returned to her home September 15th, 1916, and resumed her Church work. When war was declared here she again became actively engaged with the Red Cross, in connection with the Primary association. Her natural ability and experience in Europe made it possible for this association to accomplish some great results.

"Nothing ever done by Mrs. Smith bespoke her real worth as did her home life, where she was ever a devoted wife and mother, and the first break in this ideal home was the death of Elder Hyrum M. Smith, which occurred January 23rd, 1918. This was a great blow, and with the advent of her little son, named for his father Hyrum Mack, her friends hoped that the keenness of her grief might be assuaged.

"She leaves to mourn her loss the following children: Joseph Fielding, Geraldine, Margaret, Macksene, and her infant son, Hyrum Mack; and her father, Andrew G. Bowman; her mother, Elizabeth Bowman; five brothers, Arnold G., Andrew J., who is now with the army in France; John F., Henry A., and Frank, and four sisters, Mrs. Rose Greenwell, Mrs. Laura Taylor, Mrs. Florence Nokes, and Margaret Bowman, as well as a host of loving friends.

"It was the wish of the family to have the funeral in the Waterloo ward chapel, but it has been thought advisable on account of the number of people who may desire to attend the services, to hold the funeral in the Assembly Hall. The time is set for 11 o'clock, Friday morning."

J. M. S.

A TRUE benefactor is likened by Marcus Antoninus to "vine which is satisfied by being fruitful in its kind, and bears a bunch of grapes without expecting anything for it. And thus a man that is rightly kind never proclaims a good turn, but does another as soon as he can, just like a vine that bears again the next season."

MINUTES OF THE MANCHESTER CONFERENCE.

THE semi-annual Manchester conference was held in the Co-operative Hall, Downing street, Manchester, October 20th, 1918. There were in attendance, President George F. Richards, of the European mission; Elders George F. Richards, Jr., and John E. Cottam, of the Liverpool office; Elder Leland T. Hair, of the Liverpool conference, and President Lester F. Hewlett and Elder Evan O. Perkins, of the Manchester conference. President Lester F. Hewlett conducted all the sessions.

The morning session commenced at 10:30, by singing, "The day-dawn is breaking." Prayer by Brother James Diggle. Singing, "Beautiful words of love." The Sacrament gem was recited by Sarah Diggle.

Brothers Arthur Johnson and Thomas Kirkham officiated at the Sacrament table, assisted by Brothers B. W. T. Norman, John E. Simpson, and James Diggle. The hymn, "Again we meet around the board," was sung during the passing of the Sacrament.

President Lester F. Hewlett welcomed all present, and cited a passage from the Doctrine and Covenants, explaining that this would be the theme for the program to follow. Children, representing all the Sunday-schools in the conference, then ably presented short talks on the Apostasy, the Restoration, Faith, Repentance, Baptism, and the Holy Ghost.

The song, "Our King," was sung by a trio from the Rochdale Sunday-school.

Elder George F. Richards, Jr., said that men have a right to their opinions regarding social and political affairs and that they may even contend with one another for what they think to be essential as well as just, there being no court of last resort to render a final decision in such matters, except public opinion. In religious matters, such is not the case. There is a supreme Lawgiver; and it is not man's prerogative or the right of a set of men as leaders of religious opinion to advance their views of the principles and ordinances essential to salvation, in opposition to the already decreed requirements as set forth by the Scriptures. Christendom has, however, assumed this responsibility, said the speaker; and as an illustration he cited the practice of baptizing infants in order that they might not be damned, whereas the Scriptures teach that little children are without sin and redeemed already through Jesus Christ. Elder Richards read the words of Christ given through the Prophet Mormon to his son Moroni (Moroni, 8th Chapter) to show that the baptism of infants is an abomination in the sight of God, and also to show the real purpose of baptism and the place that it occupies among the ordinances of the gospel, namely, that it is the door into the kingdom of God. The Latter-day Saints believe it God's right to indicate the requirements essential to salvation, that it is man's

duty to obey without equivocation, and that the gospel plan is fully set forth in the Scriptures.

President George F. Richards said that it is a great satisfaction to have been right, and a correspondingly great disappointment to have been wrong upon any question, and that the more important the question involved is, the greater is the satisfaction, or the disappointment, as the case may be. There can be no question which concerns men more than how to obtain salvation. If there is a God in heaven—as the Scriptures teach, and as nature, tradition, revelation, and reason teach—there will come a time when that fact will become generally known. Then will people experience satisfaction on the one hand, or disappointment on the other, because of their former attitude toward that important matter. If faith in God, the eternal Father, and in His Son, Jesus Christ, proves necessary to salvation—as the Scriptures teach, and as we Latter-day Saints believe and teach—what a disappointment it will be to the atheist and the agnostic, and what a satisfaction it will be to us! If it were possible for us to be mistaken, we should still be as well off as they, and better off because our faith in the existence of God causes us to live better lives, and a better life brings more real happiness and greater hope and assurance of salvation. If faith, repentance, baptism, laying on of hands, and other principles and ordinances of the gospel prove necessary to salvation—as the Scriptures teach, and as we believe and teach—how much better off we shall be than those individuals who reject these principles and ordinances, and the authority by which they are legitimately administered! Should these principles and ordinances be found to be unnecessary, we shall still be as well off as they. The safe way is always the best. We take the safe way. We affirm, while our opponents deny. To those who claim to believe the Scriptures and reject our message of the gospel, we say, with Isaiah, "To the law and the testimony: if they speak not according to this word, it is because there is no light in them." The Bible is a witness alike for Jesus Christ and for Joseph Smith. By their fruits they are known. They lived for their fellowmen. They sealed their testimony with their blood. Their teachings and their works live after them and influence for good the lives of men.

Singing, "Let us all press on." Prayer by Brother John E. Simpson.

The afternoon session commenced at 2:30, by singing, "O ye mountains high." Prayer by Brother Thomas Brown. Singing, "The happy day has rolled on." Elder Evan O. Perkins presented the names of the general and local authorities of the Church. All were unanimously sustained. A tenor solo, "Ye people, rend your hearts," was sung by Brother Walter Roberts.

Elder Leland T. Hair, who was the first speaker, spoke of the restoration of the gospel, and said that continuous revelation is

necessary, if the mind and will of the Lord is to govern here on earth. "Where there is no vision, the people perish" (Proverbs 29: 18).

Sister Elizabeth Pursell rendered the solo, "Nearer, my God, to Thee."

Elder Evan O. Perkins, who was the next speaker, said that all blessings are contingent upon the rendering of obedience. "When the Lord commands, it is our duty to obey and not to question the wisdom of God."

A violin solo, "Life let us cherish," was rendered by Sister Amy Diggle.

Elder John E. Cottam, the concluding speaker, spoke upon the subject of confidence. That element is essential to the harmonious relationship of men. Without it, there is disruption in human society. When it exists, a community is made prosperous, and a nation great. Confidence in God is the basis of religion. Without faith in a Supreme Being, there can be no correct system of theology. Before one can have implicit confidence in an Allwise Ruler, it is necessary to know the nature of that Being. What idea is conveyed to the mind of an individual by the word "God"? To some the name implies merely energy, manifested throughout space. Such a belief is incorrect. The Lord of the universe is not simply force. He is the Master over power and matter, but, what is most important for mankind to know, He is akin to ourselves. He is of our race. He is our Father. That is the truth which Christ's Church, established through the Prophet Joseph Smith, proclaims to the world.

Having been convinced that God has a deep interest in each one of us, that His kindly eye is watching over His children, we, as Latter-day Saints, should ever retain unquestioning confidence in our Heavenly Father. His promises will be fulfilled; His love will never fail. Put your trust in the Lord, even when circumstances seem about to overwhelm you! He can send light to pierce the darkness of the mind, and can soothe the heart that is torn with grief.

Sister Pollie Venables sang a solo, "Into thy hands."

Singing, "High on the mountain top." Prayer by Brother John Risely.

The evening session opened with singing. "Now let us rejoice." Prayer by Brother Thomas Fliteropt. Singing, "O my Father."

Three children were blessed by Elders John E. Cottam, George F. Richards, Jr., and Walter Roberts.

A duet, "Love Divine," was rendered by Brother and Sister Walter Roberts.

President George F. Richards related briefly the circumstances connected with the early experiences of the Prophet Joseph Smith, including his vision of the Father and the Son and the answer he received to the questions, which of all the sects was right and

which he should join. The speaker then proceeded to show that what the fourteen-year-old boy, Joseph Smith, declared he had been told by the Son, is true now as it was true then. The Prophets of former dispensations declared there would be a falling away from the truth. Historians show that there has been a falling away, and they give careful details of how it came about. Conditions of to-day in the sectarian churches, their creeds and doctrines, their teachings and practices, compared with those of primitive days, all go to prove this fact and that the time was ripe for the restoration of the gospel and the establishment of the kingdom of latter days, as predicted by the prophets. The call of Joseph Smith as a prophet was not unlike the call of earlier prophets. The Lord has ever chosen the weak to confound the mighty, that no flesh should glory in His presence.

Sister Elizabeth Gleave then sang the solo, "The way, the life."

In conclusion, President Hewlett referred to the unfinished buildings in the various cities, due, of course, to the war. He urged the saints so to build their structures, that they would pass through the fire and not perish (I. Cor. 3: 8-15).

Singing, "How firm a foundation." The benediction was pronounced by Elder George F. Richards, Jr.

On Saturday, October 19th, a priesthood and lady-missionary meeting was held. A large crowd assembled. At the meeting, President Lester F. Hewlett gave instructions, and the branch presidents reported their respective branches. President George F. Richards then gave valuable advice on the various phases of the work, and explained genealogical research.

EVAN O. PERKINS, Clerk of Conference.

THE LETTER AND THE SPIRIT.

No men have made a closer study of the significance of words than have statesmen and diplomats. Theirs has been the task of framing the international agreements which have been intended to secure the rights of peoples and the maintenance of peace in the world. The phraseology of proposed treaties has been scrutinized with the most minute care by those who have drafted the papers. The vigilance of the negotiators has presumably left but slight room for ambiguity of language in the documents which have bound the nations together. In spite, however, of the wisdom of men skilled in statecraft, some of the most carefully-prepared compacts have, in recent years, been as completely repudiated as if they had been torn into shreds. Parchments making solemn promises and expressing friendship and esteem, have been ignored by the ones whose signatures they bore. The hopes of men who relied upon treaties couched in language of amity, have been rudely crushed by the events of the

past few years. Those who put faith in words have seen their expectations killed.

In many a humble cottage one can find a family living in an atmosphere of genuine happiness. Upon the walls of the rooms there are no domestic laws, set forth in the intricate language of diplomacy. No pompously-expressed agreements, signed and sealed by parents and children, declare the duties and define the rights of the members of the household. Formal, written words are absent; but there is a spirit present which regulates the home far more effectually than could any code devised by the most experienced statesmen or the most consummate masters of speech. Justice, liberty, patience, mercy, love, and all the other good qualities known to mankind, abide under any roof which is sanctified by the spirit of God. The influence pervading a real home gives life to all the ennobling traits of humanity.

How feeble are words! How strong is heaven-inspired sentiment! "The letter killeth, but the spirit giveth life."

Liverpool. J. E. C.

FROM THE MISSION FIELD.

Change of Address.—The Liverpool conference headquarters have been removed from 39 Mill Lane, to 128 New Bank Road, Blackburn.

Lady Missionaries.—The following-named sisters have been set apart as lady missionaries: Hull conference—Florence Mafeking Hudson Gibbins; Leeds conference—Nellie Pearson, Maria Dobson, Marion Warnes, Ethel Annie Brooker, Lucy Price, Alice Rowbottom, Lillias Robinson, and Harriet Spiers.

Sunday-School Anniversary.—The Sunday-School anniversary of the South Shields branch, of the Newcastle conference, was held at the Victoria Hall, on October 20th, 1918, at 6:30 p.m. The exercises were conducted by President George H. Mill. The program consisting of class songs, solos, recitations, and Bible memory gems, was rendered by the Sunday-school children. Remarks were made by Elder Herman K. Danielsen and Superintendent J. G. Foster. A large audience of parents and friends witnessed the proceedings.

Baptisms.—A baptismal service was held at Deseret, South Tottenham, London, on October 16th, 1918. The new candidate was from the North London branch, and was baptized by President James Gunn McKay, and confirmed by Elder Harold L. Browning.

On Saturday, October 19th, 1918, a baptismal service was held at

Manchester. Manchester conference, at which two applicants received the sacred ordinance. President George F. Richards gave an appropriate address on the subject of baptism, and President Lester F. Hewlett officiated. The candidates were confirmed immediately afterwards by President George F. Richards and Elder James Diggle.

Branch Conference.—Sunday, October 20, 1918, the Norwich branch, Norwich conference, held its semi-annual meetings. President Orial L. Anderson was in attendence. The morning session was devoted to regular Sunday-school work. In the afternoon the presiding officers reported the condition of their respective organizations. President Anderson spoke. The reports show that the branch is progressing. Sister Beatrice Pitcher, a missionary of the Norwich branch. Brother R. H. Briggs, branch president, George E. Southgate and President Orial L. Anderson were the speakers.

Socials.—The Holloway Relief Society, London conference, gave a social at the Old London College, Holloway, October 21st, 1918. The social was given for the purpose of creating an interest in Relief Society work and to secure new members for the society. The hall was packed, and some had to stand up, not being able to find seats. Members and friends took part on the program, greatly to the pleasure of those who listened.

On Monday evening, October 14th, 1918, following a general priesthood and lady-missionary meeting, the sisters of the Relief Society of the Gateshead branch, Newcastle conference, gave a social in honor of Brother James G. Batt, who has been serving his country with the colors, in Italy. He had not been home for nearly two years, and the hearty welcome given him by the saints and friends of the Gateshead branch, was reciprocated by the big broad smile of appreciation shown upon the face of the worthy soldier. During the evening vocal and instrumental music gave enjoyment to all present. Refreshments were served. A token of remembrance was presented by Sister Gray, president of the Relief Society.

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